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ASHLAND, Ashland Co., OHIO.

H. R. HOLSINGER, Corresponding Editor.

ASHLAND, O., JUNE 16, 1886.

Editorial Correspondence.

Arrived at Glenford, Ohio, on Wednesday afternoon, May 26th, and preached in the Brethren church that evening, brother Samuel Deffenbaugh having picked me up at Glenford, and conveyed me to the church some three miles distance. Bro. Cober the pastor had been holding meetings for a week or more, and a good interest had been awakened.

On Thursday we visited at brother Samuel Helser's, who is afflicted with paralysis, so that he has no use of his right side. He has also almost entirely lost his speech. It is a severe affliction to himself and to his family.

Thursday evening brother Ed. Hildebrand, of Waterloo, Iowa, and lately of Ashland College, preached. He is taking brother Cober's place while he goes on a visit home, &c., the and so forth being the most important.

Thursday night I stopped at Bro. Benj. Foster's. On Friday four persons were baptized, one of them a student of Ashland College, only son of brother Deffenbaugh. That same evening the communion was held. It was a very interesting meeting. That night I stopped at Bro. Simon Helser's. Saturday I visited Bro. Joseph Dubler's. Bro. Dubler is afflicted with some spinal disease, so that he has not been able to walk for years, and is now almost entirely helpless, and yet he says he is not sick, has but little pain, and is cheerful and happy. He has been having patience and is certainly making commendable progress in that grace. He would like to have the EVANGELIST, to help him keep up spirits. Will some wealthy person pay for it for him? I will have it sent to him.

On the same afternoon I attended Lutheran preparatory service at a church near by, and witnessed the sprinkling of a baby. Also the ablution service or forgiving of sins, which was the first I ever saw in a protestant church.

In the evening I preached again in the Brethren church, and also on Sunday forenoon. After the Sunday forenoon service a young lady was baptized. In the afternoon I preached in the grove at or near by the Greenwood German Baptist church. This is a glorious free country, if one can't get into a house he can stay out, and he can preach outside too. In two weeks brother Hildebrand will preach at the same place—if it don't rain.

I visited in this neighborhood, brother Samuel Deffenbaugh's, Henry Robert's and Samuel Gall's. On Tuesday I came via Junction City to Bremen where brother Eli Hoffert met me, and after calling on sister Stehmen, he took me to his home, and after dinner brought me to brother Augustine Palmer's, near the Mt. Zion church. Here I preached on Tuesday evening, and intended to do so on Wednesday evening, but a heavy rain prevented it, for which I am not responsible. The brethren have a neat and comfortable little church here. It is built near the summit of a hill, and, at my estimate, at an altitude of four hundred feet above Rush Creek. Brethren Daniel Henricks and John Palmer are the ministers of this church. The latter is not yet twenty-one years of age, and is anxious to take a course at Ashland College, and thoroughly prepare himself for the work. I hope he may be able to do so. It would greatly benefit him and the cause he has espoused. Bro. Henricks is a more elderly man, and has had some experience, having been a minister among the Baptist before coming to the Brethren.

On Thursday morning brother Palmer brought me to Bremen, and at evening I arrived at Independence, where brother Mallott and I met, and became the guests of brother Isaac and sister Libbie Hess. Brother Mallott was just returning from the Fair Haven church, and had stopped at Ashland and brought me some mail. With brother Hess' conveyance we went to North Liberty (4 miles) that evening, as he was anxious to be with his family one night.

On Friday we held a business meeting. This church has had some trouble in its ranks, and we had been requested to assist them in adjusting it. But as there was not a good representation of the membership, matters could not be fully settled. The matter, however, is now in such shape that a speedy adjustment of the difficulty may be hoped for, when an explanation will be made, as far as may be necessary for the general brotherhood. At evening we visited our afflicted brother Henry Statler, who has a cancerous tumor on the forehead. Do not think he is any better than when I called on him before, and also not much worse. He is patiently and resignedly bearing his affliction. Sister Statler has also been quite ill for several weeks, but was on the mend. Great concern and over exertion has been making its effects upon her. The Lord sustain her in arduous duties.

We returned to brother Hess', and remained over night, and next morning brother Mallott took the train for Milford, Ind., to fill his appointments, and then make a visit of a week or so, to Lanark, Ill. The brethren there want to see and hear him. There isn't much to see of him, but there is considerable to hear. Hope they will be pleased with him, but they cannot hire him as a pastor. There are too many of our good evangelists tied down already. We must keep Mallott in the field. I have something to say about pastors, which I cannot keep back very much longer. Don't provoke me too much brethren.

Bro. Alvin Cober, who is preaching for the North Liberty church, having gone to Penn., on a wedding tour, (which, however is to be kept a secret until he returns) has engaged brother Ed. Hildebrand as a substitute. As I was coming here on business, it was arranged that I should fiill the appointment here over Sunday, and he would keep up the meetings in Hocking county until I would return on the evening of the 8th, when the communion was to be held. Had good meetings at North Liberty on Sunday forenoon and at Ankneytown in the evening. At the latter place the meetings are held in the school house. The new church is covered and floored, but must be allowed to rest at that until after harvest. The disturbance in the church is hindering its progress, but if brethren Christ Swank, Levi Grubb and Daniel Beal are permitted to live, it will be finished before winter sets in.

On Monday 7th, I returned to Bremen, and filled an appointment in the Methodist church. Stopped with Mr. Emanuel Stemens, who gave a small cash donation to the college, and if successful in business they will still do more. We pray for the success and prosperity of all liberal people. "The Lord loveth a cheerful giver," and so do I. In that much I am godly at least.

I am writing this at the house of brother Elias Hufford, on Tuesday morning, June 8th.

I am in favor of a general convention this winter, say about the latter part of November, to be held at North Manchester or Milford, Indiana. Think it would greatly inspirit the church and aid its works. We need more systematic methods of work, and a better understanding of each others intentions, &c. Let us have an expression of views upon this subject right along. All may speak at once, and all might as well speak on the right side of the question; which of course is my side. However, I'm with the majority—except at annual meeting.

I notice in the *Gospel Messenger*, the death of Elder JOHN G. GLOCK, which occurred lately, but the date is not given. He was in his eightieth year, and was in the ministry over forty years. I always regarded him as the best German minister in the Dunkard church in Pennsylvania. And he was a good man, kind and sociable, and had the confidence of his neighbors. I wish there were more such men and ministers in the country. We always loved him, and mourn his departure, though I feel assured that our loss is his great gain. HOLSINGER.

Contented Conscientiousness.

One of the loftiest traits of the human character is the sentiment of conscientiousness. It stands as a mediator between man's higher sentiments, the benevolent and religious, and the propensities. It may be symbolized by a balance. It asks man to perform his duty to God and to his fellowman, and not require of either that which is not just. It is ready to grant to the flesh what belongs to it, and to God what belongs to him.

When it is not hardened or violated by abuse, it asks nothing of God that is unreasonable. The man who has enough of this power, does not expect God to save him in sin and while he is blaspheming the divine name, as many do. Justice always desires to return something for any thing received; and even in his wise plan of salvation God has provided means for the satisfaction of the call of justice.

Man is saved from the sins he committed during the period of disobedience to the requirements of the Gospel; but after that the privilege is to work not the salvation of the soul. It is therefore by works that we attain the high standing that the Gospel asks us to take up. God only can give eternal life, and he can give it to whomsoever he will; yet we are to work as though all depended upon our own individual efforts.

It is by these mortal instruments which enclose a principle of immortality and life, that God reaches the families of the earth. God even clothed his son in flesh and gave him blood, that he might reach the families of the earth who were dead in sins and tresspasses. It seemed the only just way, God is all-powerful and wonderful in comprehension, but he did not decide to make men dumb instruments of righteousness, and creatures to obey his will as do the eternal planets that move only according to immutable laws.

In many respects man is also directed by fixed laws, and he cannot do differently. But in matters that fix the destiny of the soul, there are two laws given, or the privilege of choice. Man may live to the gratification of his flesh in this world, and mass a heap of corruption to be his portion in eternity; or he can mortify the flesh and be immortal in the future world, after working righteous works.

Here labor is implied and the crown of immortality is a reward, and a reward implies meritorious service—that which deserves a recompense according to justice.

The man who has labored according to the direction of the great Master teacher feels that he has performed his duty. His conscientiousness is contented. It believes a reward is due after meritorious labor, and so does God, and he is always prepared to confer them.

Study to be Approved.

One of the labors of the Christian life is to study ourselves and how we can do good for the cause we represent. He is an extremely poor representative of the church of Christ who is contented with his own standing, character and moral and religious condition.

Progressive Christianity is not the variety that is contented where it is. It seeks to rise, and develop continually, and to do this there must be a growth in grace and in the knowledge of the truth. No one can successfully stand still in the profession of religion. He must either go forward or be drifted back. The striving winds of evil and the breezes of divinity will drift any one from a position of quietude, and if he will not go forward, he must fall back.

To be approved, the professor must examine himself, and do it carefully too. The brother who sets himself on high to criticise his brethren and mark out the path for them to walk in, is the one who usually carries the greatest number of faults and does the least to make himself approved.

Leaven is a wonderful power under certain conditions and in certain places. A small quantity in three bushels of meal will contaminate the whole pile, and make it work. The same is true of the leaven of progressive Christianity. It deals with the works of righteousness and the deeds of love, and wherever it is, its influence is felt. There is constant improvement. The professor who has it in him and about him will exert an influence. His study is to learn what is evil and what is good, and when he decides under the influence of the knowledge he possesses, he at once puts into execution the decision arrived at. The work of improvement continues constantly, and gradually he approaches the standard of perfection—Christ. His flashy temper gives way to mildness, his doubtful dealings yield to the nicest honesty, his cross disposition to patience, and his whole character becomes altogether lovely.

NOTES AND NEWS.

Bro. Shively preached at the College last Lord's day.

Ashland had three representatives at the Ohio S. S. Convention.

The voices on the question of a Convention thus far are in favor of one.

Those who have not paid their subscription for this year will please remember that we need money.

Bro. H. R. Holsinger stopped on Wednesday night of last week, here, while on his way to Pennsylvania.

Bro. B. L. Gordon, Middlefork, Ind., writes that the carpenters are now at work on their new church.

From June 17th to 27th bro. W. J. H. Bauman's address will be Rockwell City, Norton Co., Kansas, care of M. Lichty.

At his last meeting at Pleasant Hill, Ohio, May 30th, brother Mason baptized three new converts and the prospects are good for more.

Bro. J. M. Tombaugh, of the Fair View church is a live worker and a good speaker. By continuing his walk with God he can do a grand work for the Master during his future life.

Bro. Henry Homan now has the oversight of the mission work in Ohio, and now we await the plans of the Board. We are solicitous that this will be the commencement of a substantial work in Ohio, in the commendable direction of church extension.

The total amount of money already reported under the Sister's Band amounts to $128.50 dollars. There are some donations that have not been reported yet. Persons receiving such funds will not forget to send us the names if the money is appropriated for some other purpose by arrangements with the Trustees or proper persons. It is due them and the sisters of the church generally, to report all such donations through the paper. The sisters continue to send in a few dollars now and then, and several have signified their intention to pay sums from one to five dollars, so there is a nice